

Animadversions on two late Books,

One called *Syn.* 8. 67. 50

REMARQUES, &c. 138

To which is added ~~7. 42. 116~~

N O T E S

On some *Humors* and *Conversations*

OF THE

COUNTRY.

The other called

Reflections on Marriage, and
Poetick Discipline.

IN TWO LETTERS TO Sir T. L.

Scribimus indocti doctique, &c.

L O N D O N:

Printed by A. C. for William Hensman,
at the Kings Head in Westminster
Hall. 1673.

Advertisement of the Book

1841

REMAINDER OF

The

BY

On some points and

OF

COUNTRY

The other

Reflections on

Poetic Discipline

In two letters to S. F. L.

Section of the

164:10

44...236

Printed by A. C. for William

at the Kings Head in

SIR,

Since my last to you I have seen *another* Letter from your old Friend, which some body or other has *serv'd* as they did the former, and made a Book on't too.

As soon as I saw it, *blefs me*, think I, what a *pud-der* is here of troubling this Gentleman with so many long printed *Letters*: If this trade goes on, he'll have his Study so *stuf'd* with them, as no room may be left for *good Books*. Well, Sir, but *think* I further, why should I add to the number: and indeed I intended to write no more in that way: but pray Sir give me your pardon for this *small* one more and I have done.

And if this, Sir, should seem *Contest* with my brother Writer, I desire your belief that the Contest lies only in serving you, which service may appear two ways.

First, It's to be hoped he may be thereby prevailed with to write no more, and so save some trouble to you and *many* more.

Secondly, For that you may not be at leisure to read out so large a writing; I have (for your ease) *abridg'd* it, and taken leave to *possi* a little thereupon.

Sir, you may remember that the last time we conferr'd, I made bold to make several guesses at the *man* of Masquerade, and I'm told I was *quite* out in all: I scratched my head thereupon, and bethought my self again, and after that it came into my mind, and without more ado I take him for a Gentleman, and a Gentleman who has found some *Generosity* about him, as he says, but (I fear)

not that *Generosity* (as he says) which *none more dextrous has done to perform an Act of so much Justice* (as to write of *Marriage*, he means) and therefore I cannot at present let my hand to that saying of his, viz. That he wrote not out of *affectation* or *busie humour*, for reasons enough.

And I guess him further to be a descendant of some *Clergy-man*, (and 'ie're the less *Gentleman*) for he seems to have a piece of the *sermonizing faculty* entailed on him, though it vents it self mostly in *uses of Reproof*, and little *Consolation*, but to dear *Antonia*.

And now, Sir, for the grounds of my scruple, why I think he wrote not without *Affectation* or *busie humour*.

First, Sir, I find more *dexterous pens* have found more *Generosity* to the same purpose, and have had more *success*, (not to mention what is in the sacred *leaves*, nor the ancient and later *Writers* of the *Christian Church*, nor the learned *Heathens*) there is a *Dramatist* (now living) even the *Poet*, whose fault was lately his *Acuracy* in *Poem*, who by a woman in one *Act* has said much more for *Marriage* then he, or perhaps his *Country Parson* can do.

And it seems much to me, that he should meddle with any thing, on which the *Comical Wits* had breathed.

There is also a late Book, wrote by a *Lawyer* (whose profession he so *prophanely* and *basely* Libels) tis called *Moral Gallantry*, in less then 20 pages whereof there is more sense, solidity, and true *Eloquence* than in his 198.

And lastly (for an unanswerable testimony) there is a late Book called *Remarques*, &c. that has as much in few pages as in all his last; so that whether it was *affectation* or *busie humour*, to strive to outdo or undo, what himself had better done, I know no more than others: yet this I know, that *Phantastes* (in

(in the Comedy) fanci'd he could go further beyond the Artick Circle than *Geographus* his Master could do.

Secondly, As to *Affectation* and *busie humour*, let's survey his Book in general, and *mode* of writing, and we shall see, that as ill as he treats the *New Philosophers*, he would be *nibbling*; for by the help of a *Microscopial Rhetorick* he has *Magnified Ovid's* Flea ten times as big as *Mr. Hook's*.

He had blown a serviceable Grain of Nitrous compound into a huge smoke, to dazzle eyes, but (like the famous powder of *Alphonsus*) is not of force enough to kill a Chicken.

A little Bird (that of *Paradise*, if you will, for there 'twas bred) he makes (like the hungry Philosopher) to be *vox & præterea nihil*. He abounds so with *Identical* phrases, as if he design'd an *Echo* like that in the Gallery at *Constantinople*, to repeat one word seven times over: as if he intended to ring *Changes* on the Alphabet, but (ill luck as it is) the Musick is marr'd, by several *Clanks* returning too often out of their course; as *Votaries*, *Chimera's*, *Conduct*, *Idea*, *Important Concernments*, *Spectres*, *Pun-tilio's*, &c. some coming ten times over.

But (especially) the *Circle* turns round and round again, and (which is *waggishly* observed by some *Wits*, at whom he quirks) this *Marriage Circle* he so often repeats, they account the best Argument he uses for *Marriage*.

Thirdly, For the *Affectation* and *busie humour*, he *Perriwigs* his leaves with dead mens *Locks*, and tells not whose they were, and so some think they may be imposed upon, and that is, when he tells of the *Inhumane Greek*, the *Phantastick Roman*, the *Noble Greek*, the *Prince of the Blood*, the *Darling of Mankind*, the *African and Gothick Hero*, the *Barbarian*, the *Generous Corinthian*, the *Wretched Gamester*, he that was *rock'd in the Cradle*, and they think this is

Affestation; for my part I account it no great fault, I doing so too; where 'tis not fit to *name* persons, or where I can't; only I remember a drolling *witicism* thrown at one on such an occasion, speaking to his boy thus,

Deminitive or my defective slave
Fetch my Corps Coverture immediately,
It's my Complacency that rest to have
T' insconce my person from frigidity.

The Boy thought all was *Welch* his Master spoke
Till he rayl'd English, *Rogue go fetch my cloke*.

Come we now to the particulars of his last *Labour*, and first of his *Epistle*.

He was writing it (it seems) and it came into his thoughts (by some impulse) that he was *Censured*, as *taxing the whole Town with the blemishes of some*; and having wrote (as he says) so far—and just so far and no further, the *Answer of Remarques* came to him, and told him just as before he thought.

Hence, Sir, may easily be concluded the Philosophy of *Spirits* and the Communication of those *Airy Intelligencers*.

But whether it was *Castor and Pollux* (who (they say) brought to *Rome* from *Macedonia*, which was 2500 miles in one day, the Victory against King *Perseus*) or whether it was the spirit of *Mascon*, (who used to carry Commendations, tell of Sack-poffets, and go of the lesser errands) who informed our Author I know not; but I dare say it was not the *Drummer* of *Tedworth*, for he might (with his rattling) have caused *trouble and surprize*: and it seems here was no *trouble* nor *surprize*: yet had it not been said so, one might have thought, the coming of that Book from *London* might have caused as much *trouble and surprize* as the news of your going

to London, Sir, did in the last Letter. Well, though no *Trouble or Surprise*, yet a little *Heat*, it seems, seized him, but (thanks to a good healthy Country-Constitution) the *paroxysm* was soon over, and the cause of the *Heat* was an *Epistle*.

A good luck take *Epistles* for me, I think there's none of 'em but displease some body, I perceive I was *mistaken*, and my *Faculty* lies not that way, and for that cause I have taken a course with the *Epistle*, and have made amends with this short *Post-script*.

But, Sir, as to your friend, I profess, I think, I like his *Epistle* (even this angry *Epistle*) better than his Book; therefore I think it may be better for him to write only *Epistles*, and I'll write only Books, and so we may club, and that's fair.

Sir, I find next the *Marriage Circle* had so brisk'd him, that he could not let a fair Lady (innocent in our affair) alone, who (I must tell him) is of more honour than *Antonia*, because *Married*, or else I'll burn his Book, and is also every whit as virtuous.

But why may not I show my regard to *Catharina* as well as he to *Antonia*; why may not I worship the *fruitful vine* in the Sun-shine, as well as he the *barrn fig-tree* in the shade.

Then comes he *gently* to my Book (perhaps he's whetting his Pownces) at present he says 'tis a continued *mistake*.

A *mistake* there is in the case, that's plain, if on my side, it's my want of knowledge in *Grammar* and of my *native Language*; for I was told that *Age*, *Nation*, *Town* indefinitely, imported all or the greater part; and I never heard that *All* was Latine for some, till the Calvinistical distinction of *singula Generum*, and *Genera singulorum* came up, which *Jacob van Herman* swears by all the blood in his bones, is non-sense; and I vow I believ'd him, and do so still.

Well, Sir, I find some mens heads are full of *Pro-*

clamations, and out skips a piece of one of King Charles the First, That Country Gentlemen should reside on their Estates, and well it was done; and I have known a time when such another might be reasonable and requisite, for many reasons, particularly to cause a Circulation of money, which otherwise comes all in specie to London, and thereby the Nation seems to have the *Rickets*.

But, I pray Sir, let him tell us, if there was in it a prohibition, or any trouble or surprise, that young unmarried Country Gentlemen should not receive Education at the Inns of Court or other Societies of Learning in London? he was too great a Scholar, and too wise a Prince to confine dextrous youth to riding after a Deer, as you were advised, and so to prevent a succession of Counsellors for his Crown.

Next, Sir, If you and the Gentleman go on board his Majesties Fleet this Spring, what then? why then if it falls out so (and 'tis with an If) and if the power of his Steel be as formidable as that of his Pen, great Achievements may be expected from him; for I doubt not in the least (such a good opinion have I of him) that he can with as much ease come off victoriously, if the Dutch fight not, as maintain Marriage lawful when no body denies it.

But I was thinking of another If, and that is, what if this Gentleman be not there? why then I bethought my self again, that as good and as stout might be there in his room: and for one If more, with good leave.

Sir, If indeed you and he be there, I wish ye like the fortunate Knight of Naples, Don Garzia de Toledo, If one wave throws ye over-board, another wave may throw ye in again.

To conclude the Epistle, Sir, and for certain Apology for over-sights, sailings and what you please; his Book it seems was mended and altered, and so in a manner was Printed against his desire.

Sir,

Sir, I'm so good natur'd as to allow the same excuse for this Book too, if he will do no more so ; and so I'll run that over and have done with him or not as he pleases : for though I was but a *beginner* t'other day, yet methinks I can do such jobs as these with a wet finger.

Advance we then to the second Epistle, to consider on't : *Consider on't*, said I ? It requires *consideration* indeed ; he said true, when he said he had *Entertained Antonia in an unusual manner*, it seems like a Mock to a *Sybil* it sounds like some *Charm*. *Cato* said three *Inchanted words* would cure the eye-sight, and *Varro*, that a verse of the *Sybil's* would cure the Gout. And who knows but this *Epistle* was designed to cure the *Itch* of the *Marriage Circle*, for from the oraculous contexture of words, it seems, as if a pair of *Gelt Turtles* in their *Privacies* (by the power of that *Love which reigns in their united hearts*) were solacing themselves, in the best sense they can make of their conditions, and so admiring their own *Justice, Fidelity, Virtues*, the *Ornaments of their Breasts*, preserved like *Treasure under ground*, like *snow in cold houses*, and *surpassing the words of Romance* ; seeming nevertheless to make *necessity* a principal virtue, while they regret the difficulty of attaining to t'other state : yet excusing themselves by their *Affairs*, which (they say) *Conceal the Clue that should let them out of the Labyrinth*, and (to prevent obloquy) give themselves out for *Votaries* to the *open State*, commending the *Divinity* of it, declaring their *obsequious respects* to it ; yet concluding that *single life* has *Equal Beauty*, and and that they have *taken other Measures of a just and happy life* ; they have committed the *immortality of their (unmarried) Love*, to perpetual abiding *Letters* (meaning this *Epistle*) *more durable than Marble*.

Thus

Thus, Sir, is innocent Country modesty pleased to speak of it self, for lack of neighbours.

Thus are the Encomiums of a *single life* a fit preface to a *Book* on behalf of *Marriage*, especially while the *Book* says, page 64. the peculiar wandering humors and dispositions of unvest in that (*single*) life. page 90. Its sullenness in private life not Gallantry: and 114. Those that want Marriage are to seek in the Turns of humane affairs, and the artful traverses of glory: and page 173. Marriage knows all the traverses and turns of humane affairs: and page 116. the Crafty Italian (being Married) with his single Conduct wound about the bravery and vigour of the French Affairs: and page 86. The Inventions of them who enjoy perpetual vacation from affairs has been mischief to the world, and remain a reproach to idle speculation.

Thus our Architect is out, either in the Porch, or in the house, chuse you whether.

So soon may a man lose himself in *Dodona's Grove*, so easie 'tis for a little sence to be labyrinth'd in a wilderness of Talk: to which we now come, i. e. to the *Book*.

And it seems the *Book* was occasion'd by a diversion with a *Modern Philosopher*, but what manner of *Philosopher* this was, is hard to judge; for had it been a *Modern* (called *Mechanick*) *Philosopher*, he would have advised, that a subject, so sacred, should have been handled gravely and substantially, with reference to its institution and ends. And if he had bent his strength against some few extravagants, by Arguments of another hue, more adequate to their Genius: such a *Philosopher* would have advised to use proper mediums, and to argue more logically: And withal such a *Philosopher* might have (with prudence enough) insinuated, that for the sake of every idle person differing from the generality of the Age in some one sentiment or other, not destructive to the Community, it's not fit to trouble the sober part with a *Book*.

There-

Therefore, I rather think, Sir, that by *Modern Philosopher*, he intended what *Country Folk* call by Irony, notable *Philosopher* to be some *simpleton*: And its strange to see the danger of keeping (even but) silly company, for they say *Gallus Villius*, by imitating mad men became mad.

But Sir, a *Theme* was started, it seems whether by *Writer* or *Philosopher*, no great matter, and the *Theme* wanted *Assistance*, as was thought, and some body there is (may be one or two in this Age or Nation) that have (in drolling humour 'tis like) spoken *Irreverently* of *Marriage*: This Alarms our Author who (in trouble and surprise) feared this vile *Fratercock*, was as dangerous as the *Spanish Ewe*, brought over in 1275. which being rotten, was the first in *England*, and the *Murrain* from thence, which lasted 28 years; therefore cries he, O the *Nation*, the *Age*, the *Town*, *Barbarous*, *Vile*, *Prophane*; *Marriage* appears to the Author to be run down by a popular practice and *Contempt*, and he finds the *Generosity* about him to do an act of so much *Justice* as none more dexterous has done: to work he must go, and assist the *Theme*; so comes he

———To prove by force

Of Argument, a man's no horse.

And to effect this he cannot (he says) furnish the discourse with any Experience of his own, nor never intends it, by his discourse with *Antonia*.

Alas poor *Theme* that should want *Assistance* and should find none, but of an Adversary, or it knows not whom.

I remember this Author elsewhere says, *He that stands on high, sees more of a show than one that is in it*: so one; that from a Mount saw the *Marriage* in *Cana* knew more (perhaps) of it than any was there; and it may be our *Writer* may fancy wedding Feasts, though not the *Garments*.

Sir, I am a *Batchelor* also, and owe as great votes
to

to the married state as another ; and I resolve as soon as I can obtain a woman *circumstanced* answerable to my expectations , to change my condition : and in the mean time, I *dare* not say that any bravery in *single life*, or vertuous designments, makes me not marry.

In plain English Sir, I find Ladies plaguy Coy, and therefore I would desire the Gentleman (pray Sir move him to it) that (if ever he write again) he would write to that Sex to be as *virtuous* as they please , but not so *nice* ; by that means *his Pen* may (more likely) *purchase the owner the Immortal Fame of a Hero*. O how generous a Task would he take upon him , how obliging to the *Modest* to facilitate their Addresses to the Coy, and the Addresses of the *Sparkish* to the more reserved.

Let him obtain this, and I'll warrant Marriage's business done to the life ; in the interim to show the *dexterousness* of *Pen*, and the *Generosity* of Writer, beside skill in *Logick* and *History*, some arguments are framed to prove *Marriage* lawful, just, convenient, and useful. O mighty task.

But first, Sir, its to be understood that *Marriage* and *Uxoriousness* is to be accounted all one. Secondly, that *Uxoriousness* and *Effeminacy* are not all one. Thirdly, that *Uxoriousness* is made to comprehend all morality and virtue.

Truth on't is, till this time I took *Uxoriousness* to be a fault, and it was the greatest that could be devised by the worst of men, against the best of Princes; who said he was not fit to hold a *Scepter* who could not govern a *Distaff*: And a witty Clergyman said that *Apron-string* Tenure is worse than *Bond*, or that of *Vassalage*; so much is holding at the will of the *Lady* worse than at the will of the *Lord*.

But taking *Uxoriousness* for a due and prudent Management of the conjugal state, the first main Argument

Argument is page 39. *The four great Empires of the world flourished with greatest bravery, when they were most virtuous, and their Greatness declined with their Morals: therefore Uxoriousness was the sole cause of their flourishing.*

As to this (to do him all the right) though it be a naughty syllogism, and like *Siton's syllable eating the Cheese*, yet a virtuous observation of *Marriage* may do a deal of good.

Next, Sir, *Marriage helps learning*, of which the Gentleman himself may be a *prime* instance, for we see what he *wants*, and he says he's not *married*.

But it *helps learning*, for it *tempers the wit*, and though it may *dull the fancy*, yet that is but *Cashiering of madness*, he says.

So that its come to now, either *Marriage* or *Madness*; but I hope, Sir, 'tis but the *madness* of a *March Hare*; but still it *helps learning*: And though my Lord Bacon wholly overslipt it in his *Advancement of Learning*, yet *Socrates* makes it out clearly; and now come aloft *Socrates*, and what of him? why of him thus: page 51. *Some men might have the same of greater learning, but the Oracle pronounced Socrates the wisest man in Greece: therefore Marriage helps Learning.* This Logick was well chopp'd; but for a little *Learnings* sake, let's consider, how knows our Author that any had a greater Fame for *learning* than *Socrates*, while we read that it was accounted a proud speech of him to say, *Hoc scio quod nihil scio*? because he knew so much; also that his mind run so much on his Book, that a little before his death he desired to learn Musick, because he would die still learning something.

Sir, such instances as these (methinks) had better serv'd his turn for the *help* of learning, than that *some might have greater fama of learning*, &c.

But let that go which way it will, *Marriage does help Learning* still, ay that it does, and for no small reason

reason neither, *The Oracle pronounced Socrates the wisest man in Greece.* What Credit the Heathen Oracle has in the opinion of my Brother Bachelor, he best knows (their way of uttering he seems to imitate) let's examine the truth of the *Oracles* pronouncing (supposing first, that his *wisdom* must make out the *learning* of that Age, which (out of good nature) I'll grant, (expecting he'll do me a good turn another time.)

But whence are we to conclude *this wisdom* of *Socrates*; no instance is given, but the *ipse dixit* of the Oracle; if his *wisdom* lay in *Morals*. Oracle was out, or a prime Father of the Latine Church, who says that the *Athenians* gave sentence against *Socrates*, as a defiler of young boys: now whether *Heathen Oracle* or *Tertullian* be of most Credit, I won't dispute.

Well, but *Marriage helps Learning*, for *Socrates* was *wise* for all this; ay, and the *wisest* in all *Greece*; for Oracle could not be mistaken: no, no mistake in Oracle sure, *wisest* he was, for he was *married*.

Was no *wise* man in *Greece* married but *Socrates*? let that go too: *married* he was and that made him *wisest*, though not the *learnedest*; and so *Marriage helps learning*.

Well, *Married*, *Learned*, *wise*; *married with a mischief*! I believe if truth were known my Brother *Singleman* and I would not think our selves e're the wiser for being so *married*.

Sir, I'll appeal to you, do not you think it *wisdom* to keep out of a *shrews* clutches; and (indeed so) I've credibly been informed, that *Xantippe* was a *notable* woman; nay, that she was an *errand scold*; and so perverse that *Ælian* says, she put on her *worst* clothes to go to a great *show*, because her husband *desir'd* her to put on her *best*: O how she differs from the women of this *Age*.

But (to go on Sir in this *Track of Wisdom and Argument of helping Learning*) as *Socrates* once sat in deep meditation under Sun-shine. This *parlous* woman, out of the Chamber window, empties a Chamber-pot on his head; not out of provocation, but meerly to keep good *humours* working, and to increafe *Wisdom*; and so it fell out, that from *hence* and from such *occasions* as these, he gave the world account of his *wisdom*; for when she scolded he held his peace; and to this last *trick* he said (easily to himself, he durst not speak out). I thought we should have a shoure after so much *Thunder*.

Thus Sir, is the Argument for learning help'd by *Marriage*: cleared, and the wisdom of *Socrates*, as being married to a *wrangling* bed-fellow; for page 91. *Virtue hardly acquired is best*. page 53. *Marriage was a model of Government to after ages of the world*; what then?

It follows then that *Marriage* is *Marriage* still, and ought to have *Government* in it: ay, and if *Epistle* says true, you may live a virtuous *single* life; and if *Book* says true, you may live a virtuous *married* life as you please, chuse whether.

Page 60. *Marriage is lawful, and convenient* too; for *married men* *do* *Wars*, therefore Sir, if you'll sleep in a whole skin or two, marry.

Page 66. *Marriage makes repose*, i. e. in its *Circle*; therefore so does *single* life in the shade with *Antonia*, like *snow* in cold houses: as he says.

Page 69. *Marriage affords the honour of issue, and nothing was esteemed of old more honour than many Children*.

This (because of its weight) ought to be inforc'd: by the *Julian* Law in *Rome*, precedence was given to him who had most *Children*; and in *Florence*, he who had five children was exempt from *Imposts*, *Subsidies*, and *Taxes*: Thus it was in old
time.

time. Therefore it follows now in *new times*, and in *England*, that *Marriage* is *lawful*; only I think *precedency* goes not here by that law, nor the payment of *Taxes*; but it may be a seasonable hint to the *Parliament* in the next *Subsidy* for equalizing payments; for most commonly the poor *Vicar*, and healthy *Country* Labourer have the best *gigs* that way; and their *Issue* prove mostly but *Candidates* for *Alms*.

Well, by *Marriage* you have not only the honour of *Issue* as aforesaid, but thereby page 74. The *glory* of your name shall be preserved by an *Interest* remaining beyond the *Grave*.

This is something indeed on behalf of *Marriage*, had not one told us in his *Reflections on Marriage* at the same time, of a better way of getting the *Immortal Fame* of a *Hero*; and in his *Epistle to Antonia*, of *Immortalizing* beyond *Marble*, even by perpetual abiding *Letters*, i. e. by writing *Books*: So that it seems, Sir, to some, that by our Authors *Conceit*, however he treats *Marriage*, he does but *whet*, while the *Issue* of the *brain* he affirms more durable than that of the *body*. However, I think, that the instance of our Author, (of *Agrippina's* desire of her Sons *reigning*, though with her *death*) might be a piece of ambition and vain-glory.

Page 79. *Marriage* perpetuates *Vertue*; this is to be understood if the Children take right; or the soul be convey'd by *Traduction*, otherwise the Gentleman (by his own report) can preserve *virtue* as long.

Well, but what if *Infants* have been carried in *Ancient Wars* to encourage *Battels*? why then I say, in ancient times also *Wives* used to go with their *Husbands* into the Wars, and the *Tyrian Wives* helped their Husbands out of *Prison* at *Lacedamon*, and the *Bavarian Wives*, having liberty granted by

Conrade

Conrade the Third to carry away their goods on their back) carried away their Husbands: So did the Spanish Lady at *Cales* serve an old Husband; and what of all this?

Then, Sir, its to be considered, if it be not adviseable, at this *Conjuncture*, that our *Army* going into *France* should carry their Children in their *Knapacks* to *incourage* them, and their *Wives* to get them out of *Prison*, and so travail *Bag* and *Baggage*.

Further, page 84. *Marriage helps practical Virtue*, how does that appear? why, *Pompey* left *Gallant Sons*, he did so, and I'll help him forward: An *Idolater* in *Ur* of the *Chaldees* was Father of *Abraham*, such another of *Tertullian*, and a *Gentile* of *Timothy*: And of the other side instances may be of many *virtuous* Parents who have had rude Children; insomuch that some think its hard to make out, that *practical Virtue* is transferr'd by the *Vehicle* of *Generation*.

Besides, the *Adversary wits* laugh, and say, that without *Marriage*, the *Skinners Daughter* (for I'll write blank too) brought forth the great *Norman*, our *Common Ancestor*. And the *Spanish Player* furnished *Christendom* with the great *Don John* who faced the *Grand Seigneur*: but no more of that.

Page 93. Married people have been by all ages allowed for *Hero's*, deified and served with *Altars*; still stronger and stronger: only, it seems to follow that there are other ways, besides *dextrous* pens to procure men the *Immortal Fame* of *Heroes*.

And here the *Wits* laugh again like *vile lads*, and say that *Mars*, *Mercury*, *Minerva*, *Apollo*, *Bacchus*, and *Sterculus* &c. were deified and serv'd with *Altars*; and its believed that some of them were never married.

To go on, page 93. *Rome owed its being and*

safety to the persuasions of a Mother; and therefore Marriage is lawful.

At this the *Prophane Wits* laugh another time, and say, that the *Protestant Cause*, and the *Commonwealth* of the *Netherlands* owe their being to a *Maiden Queen*; therefore *single life* is very expedient.

On still, page 100. *Marriage assists mankind with a mind vigorous and constant in its Circles*: And page 101, the virtue of *Brutus* is highly commended, in religiously prizing the married state, and having a good Wife.

Sir, as to the *Circles of Marriage*, I've nothing to do yet; yet as to *Brutus*, I hope he means not *Brutus the Traitor* (who murdered *Julius Caesar*) that does thus *Religiously prize*, &c. For page 61, 62. who would commit Treason that has a loving Wife leaning on his bosom, and Innocent Children hanging about his knees? so that married men having (by it) a vigorous mind, do prize it religiously, and commit no Treason.

A shame take this *Brutus* for me, who has kill'd (not only a good Emperor, but) a good Argument to boot.

Pray, Sir, wish our Writer to be more careful, in his discourses for I can't help him out, do what I can, and you see I endeavour it after my fashion, till I'm grown so weary, as I must give over, only having shown the very upper Tire of his *Militia*, I shall but show you some *Blunderbusses* that (*Euphonia gratia* I suppose) are brought in to help the noise: one is charged against *Philosophy* and *Philosophers*. Page 7. the little *Modern Philosopher*. Page 144. The *New Philosophers*. Page 107. *Hunting wild and thin Ideas in sport, through the Barren Regions of Philosophy*. Thus, jeering (at once) at all learning, and showing himself the *Notable Philosopher* we spoke of before.

Then

Then, Sir, (according to a bad use he has gotten) he's on the jack of the present *Age*, calling it, page 3. *Barbarous Age*, Page 123. The *Extravagances of this Age*. 124. *This Age is like to be branded amongst all the lustres of successions as the most disingenuous that ever was*; and (because it may appear he means again but some few) page 125. (by a contrary figure) he says *no man makes it his business to be serious in any thing*. Alack, Alack, how, no man? his own self, nevertheless (I hope) always excepted; witness the *virtuous Batchelor*, recounting in the shade to *Antonia*, And if the worst comes to the worst, it's but *synechdochizing none into some*, or at worse still (if it may be) adding *some*, and then it will be, *no-some-man* will help at a dead list.

Then, Sir, to conclude this Battel, and compleat the *Victory*, forth comes a *Granado* stuff with direful knacks, and is thrown into the *Cloysters*, with Authority to destroy what is *there sullenness*; but in the shade with *Antonia*, *Gallantry*, and *Virtue*.

I must here observe, Sir, that there is a *Geneva Maggot*, that gets (I know not how) into some mens Crowns, and makes them very *Wrathful*, *Fearful*, and *Spightful*; fulls enough in all conscience. It will possess a *Noddle* with apprehensions of *terrible dangers* and *woful events*, which arise in *some places* and from *some persons*.

As for example, if one names *Rome*, it makes the man take his *rise* and skip from *Italy* into *Scotland*.

At the naming of a *Monk*, *Frier*, or perhaps but a *Papist*, he takes his *heels* and runs out of sight (if not out of his *wits*) at least till he thinks himself out of *harms way*, and then takes another run, and runs himself out of *breath*, prodigalling his Lungs in such Oratory as this: p. 4. *Ambushes of Cloysters, the unmarried livts of the Romish Priests have been the causes*

of great Calamities and Disorders in Kingdoms, doing great mischief. Page 64. Flinging about kindled fire-brands to inflame the world. Page 64. Putting Empires into Convulsions, with fire disguised in snow, and (because 'tis a good expression) Page 177. with fire disguised in snow balls. Page 52. The Priests vice non Continence, Cloysters of wretched lusts, the Faguet of the world; then was a night of knowing nothing. And page 141. I cannot remember that the Cloysters obliged the world by many excellent performances.

And (which is worse) when he is come to his breath, this fright has put him past coming to his memory, and so cannot remember what has been said (and truly too) of the unmarried Divines, even those of the Cloysters, viz. he that looks on their Books would think they did nothing but write, he that looks on their Devotions, would think they did nothing but pray; and he that looks on their Learning would think they did nothing but read.

Such was the night of knowing nothing, and such the performances, the Gentleman out of breath and memory could not remember.

Sir, for my own part I am not of the Cloyster persuasion, yet do I honour the learning and Piety of any dissenter, and can freely acquaint with him, while we differ not in the end of our Journey, but in the way of our Travel.

But my marvel is, Sir, what Authority this man has, to dub his own single life an Immortal Virtue, and of others an Everlasting Vice; why he should Hallow the Shade with Antonia, and Hellize the Cloyster of Mrs. Abbess, you Sir, are to judge of these things, amongst the rest, and so I leave them.

A word only to his Poetick Discipline, and I find he has taken much pains to trace Love through all the Poets.

The

The old Poets (it seems) made *Love serious* and
ber (like *Antonia* no doubt.)

After Poets brought it to *Courts* and *Armies*, and
 perhaps it may meet our *Author* in the *Fleet* this
spring; let him and *Antonia* look to't.

After it was brought, (by I know not who, nor
 neither) into the *Cloysters*, and there *It* did, no
 body knows what, but it turn'd there (he says) into
Vice.

Modern Poets have brought it on the *Stage*, and
 for the Authors sake of *Marriage Alamade*, *Love in*
Tub, or *Love in a Nunnery*, or some such thing.
 Its become——what? why, its become the exact
 scheme of *Poetick Discipline*.

Poetick Discipline was I thinking? ay, and of
Exorciſness, and *Reflections on Praise of Marriage*,
 and some other things, I could not *make sence* of;
 and so I made an end with this short Conclusion by
 way of modest *Quere*, having first found by expe-
 rience that a man of *some* parts may prove, that
 the Sun shines *sometimes*, that its *light* and *heat* are
 comfortable, and that humane bodies are *influenc'd*
 thereby, but wisthal that same man may not prove
 that *Hereules* and his twelve labours signifie but the
Suns going through the 12 Signs of the Zodiack;
 and so to the *Quere*.

Whether a Batchelor writing a *Book* of 193 pa-
 ges (besides *Philacteries*) in praise of *Marriage*; in
 it Commending (in the first place) himself in *Sera-
 phick* lines for his *single* life, next for the *Generosity*
 he found about him to perform an act of so much *Justice*;
 for his *dexterousness* in doing it, for his *virtuous* en-
 tertainment of virtuous *Antonia* in the shade, then
 arguing *Inconsequentially*, using improper *Mediums*,
 proving *Generals* by *Particulars*; at the same time
 defying *Philosophers*, rebuking the *Age*, reproving
 he knows not whom, or at most but some *few*, cloud-
 ing his subject over with *talk*, till its like the needle

in

in the *May*, or the *Treasure under ground*, mentioned in page 155. And in the Epistle to *Antonia*; and printing this too, whereby (as he says) page 147. *Wis* (such as it is) *makes such a noise as disturbs the Quiet and serious Affairs of the world*: and ending with an unintelligible *Poetick Discipline*.

Whether I say, all this be done without *Affectation* or *busie Humour*, I leave also, with this Advertisement (for his good) *viz.* he who knows how and when to hold his peace, put in his name among the famous Orators.

P I N I S.

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